RULES

FOR THE

PRESERVATION

OF

HEALTH, &c.

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BRITISH MUSEUM

RULES

FOR THE

PRESERVATION

OF

HEALTH:

CONTAINING

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WITH

The easiest PRESCRIPTIONS for most DISORDERS incident to MANKIND, through the Four different Periods of HUMAN LIFE.

BEING

The Result of many Years PRACTICE,

By JOHN FOTHERGILL.

Dedicated to the COLLEGE of PHYSICIANS.

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BRITISH MUSEUM

TO THE WORSHIPFUL

COLLEGE of PHYSICIANS.

GENTLEMEN,

AS the greateſt care has been taken in this work to particularize every diſorder incident to mankind; and where moſt authors of reputation, in almoſt every language, have been conſulted with the greateſt accuracy and labour, I preſumed it could be no ways improper to dedicate this little treatiſe to ſo learned and reſpectable a body as the Worſhipful College of Phyſicians.

As my great practice has enabled me to be a witneſs of the many ill conſequences, accruing from many diſorders being improperly treated by pretending

phyſicians, who are commonly ignorant of the primary cauſe and origin of the complaints they preſcribe for; and as this work contains the moſt eaſy and approved remedies for all diſtempers, with the different effect they have on various conſtitutions fully pointed out, I hope the labour and time which I have here dedicated to the welfare of mankind, will at leaſt meet with candour and eſteem. I own I am much indebted to ſeveral treatiſes on health for many hints which I have made uſe of, and take this method of acknowledging them.

If this work ſhould meet with the approbation of ſo reſpectable a body as the Worſhipful College of Phyſicians, I ſhall think myſelf ſufficiently happy.

J. FORTHERGILL.

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RULES

RULES
FOR THE
PRESERVATION
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HEALTH, &c.

SECT. I.

Of the different periods of human life, viz. INFANCY, YOUTH, MANHOOD, *and* OLD AGE.

CONCERNING what may be said for the preservation of health, it is necessary, in order to form a clear judgment, to distinguish four periods of human life, to each of which a peculiar care is due.

OF INFANCY.

In ancient times parents took the ſame care of their infants as they did of themſelves; but their care extended no farther than to provide them with ſuſtenance from day to day, either by the breaſt, or ſuch coarſe aliment as they could afford. In modern times this care has been brought to perfection; and the following rules have been drawn from experience.

Infants ſhould, if poſſible, be fed with their mother's milk, becauſe it is more natural to them than that of a ſtranger.

Whenever they are uneaſy, diligent ſearch ſhould always be made to find out the cauſe, leſt by violent agitations, or great agonies, they ſhould be thrown into fits, which may produce a fever. This ought to be particularly attended to.

Some

Some phyſicians think that infants ought to be fed with milk only, until they have cut their fore teeth; and then accuſtomed by degrees to bread and other light ſorts of food, which are ſimple, and very eaſy of digeſtion.

The child ſhould be waſhed every morning with water made luke-warm, and then well rubbed and dried; obſerving always that its ſtomach is empty, after a long ſleep; for it does hurt to waſh and rub a child upon a full ſtomach.

Infants have many times been found to receive great benefit from the cold bath; which, by ſtrengthening the ſolids, and promoting a free perſpiration, gives livelineſs, warmth, and vigour; all of which are highly conducive to prevent rickets, broken bellies, ſcrophulous diſorders, and coughs. A due conſideration of theſe advantages, has eſtabliſhed in many places and families the uſe of the cold bath.

The practice of dipping is generally deferred for ſome months after the child is born, or till the next ſummer, leſt there ſhould be too quick a tranſition from the warmth in which the fœtus was formed, to the extreme coldneſs of the water; and, it muſt be obſerved, to guard againſt any poſſibility of danger to the infant from this daily and quick immerſion of the whole body, whether the child becomes warm and lively immediately upon his being taken out of the water, or ſoon after he is rubbed dry and dreſſed; if he is, the water is of ſervice to him, and he is of a ſtrong conſtitution: but if, on the contrary, the child is pale and chilly, or benumbed with cold, his conſtitution is weak, and the uſe of the bath muſt be intermitted, till he is briſker; and if again the ſame ſymptoms appear, the uſe of the bath muſt be totally laid aſide. Sir William Penn ſays, the American Indians waſh their young infants in cold ſtreams as ſoon as born, in all ſeaſons of the year.

Great care ſhould be taken of the nurſe's diet, exerciſe and ſleep, in order that her milk may be good; that is, perfectly ſweet, white, and of a good flavour, untainted with any foreign taſte or ſmell, between two and ſix months old, and of a thin, rather than a thick conſiſtence: bad milk is ſomewhat bitter or ſalt, and its odour diſagreeable. The nurſe ſhould not go near her huſband while ſhe ſuckles, and if ſhe finds herſelf with child ſhe ſhould immediately deſiſt. Infants ſhould not taſte wine, becauſe it heats the body, and hurts the head.

The child's cloaths ſhould not be too ſtrait, nor too warm; and, when he is a few months old, he ſhould have as much air and exercife as he can bear: a pure air is the beſt; not ſuch as is permitted to ſtagnate in a cloſe room, nor ſuch as is loaded with the ſteams of ſtanding waters, the filth of great cities, with exhalations from dead animals, or rotten herbage.

When the firſt dawn of reaſon appears, then the greateſt care muſt be immediately taken to form his mind to obedience and diſcipline, and habituate him to that modeſty, temperance and virtue, which will afterwards contribute greatly to the preſervation of his health. Parents humouring their children when little, corrupt the principles of their nature; and they often wonder afterwards to taſte the bitter waters, though they themſelves have poiſoned the fountain: the child that is accuſtomed to have his will when in coats, will contend for it when in breeches. Theſe little indulgencies to children, grow into ſettled habits, and have proved the ruin of many a man, with reſpect to both his health and his morals.

Before we quit this article, it may not be amiſs to ſubjoin ſome obſervations on the proper nurſing of children.

A child, when it comes into the world, is almoſt a round ball. It is the nurſe's part to aſſiſt nature in bringing it to a proper ſhape. The child ſhould be laid the firſt month upon a thin mattraſs, rather longer than the child, which the nurſe will keep upon her lap that the child may always lie ſtraight, and only ſit up as the nurſe ſlants the mattraſs. To ſet a child quite upright, before the end of the firſt month, hurts the eyes, by making the white part appear below the upper eyelid. Afterwards the nurſe may begin to ſet it up and dance it by degrees. The child muſt be kept as dry as poſſible.

The cloathing ſhould be very light, and not much longer than the child, that the legs may be got at with eaſe, in order to have them often rubbed in the day with a warm hand, or flannel; and, in particular, the inſide of them.

Rubbing

Rubbing a child all over takes off the ſcurf, and makes the blood circulate. The breaſt ſhould be rubbed with the hands, reverſe ways, night and morning, at leaſt.

The ancle-bones, and inſide of the knees, ſhould be rubbed twice a day; this will ſtrengthen thoſe parts, and make the child ſtretch its knees, and keep them flat; which is the foundation of an erect and graceful perſon.

A nurſe ought to keep the child as little in her arms as poſſible, leſt the legs ſhould be cramped, and the toes turned inwards. Let her always keep the child's legs looſe. The oftener its poſture is changed the better.

The child ſhould learn to walk upon a carpet, or blanket, at three months old: the nurſe muſt hold the child by the hips, that the movement

in

in walking may come from that part, and not drag it by the arms.

Toſſing a child about, and exerciſing it in the open air, in fine weather, is of the greateſt ſervice. In cities, children are not to be kept in rooms, but to have as much air as poſſible.

Want of exerciſe, is the cauſe of large heads, weak and knotted joints, a contracted breaſt, which occcaſions coughs and ſtuffed lungs, an ill-ſhapen perſon, and a waddling gait, beſides a numerous train of other evils.

The child's fleſh is to be kept perfectly clean, by conſtantly waſhing its limbs, and likewiſe its neck and ears, beginning with warm water, till by degrees, it will not only bear, but like, to be waſhed with cold.

Riſing early in the morning is good for all children, provided they wake of themſelves, which they generally do; but they are never to be waked out of their ſleep; and as ſoon as poſſible to be brought to regular ſleeps in the day.

When laid in a bed, or cradle, their legs muſt always be laid ſtraight.

By this method moſt children may be taught to walk alone, quite ſtrong and upright, by the 9th or 10th month. At all times, till they are two or three years old, they muſt never be ſuffered to walk long enough at a time to be weary.

If the mother cannot ſuckle the child, get a wholeſome, cheatful woman, with young milk, who has been uſed to tend young children. After the firſt ſix months ſmall broths, and innocent foods of any kind, may do as well as living wholly upon milk.

A principal thing to be always attended to, is to give young children conſtant exerciſe, and to keep them in a proper poſture.

With regard to the child's dreſs, let it be a ſhirt, a petticoat of white flannel, two or three inches longer than the child's feet, with a dimity top (commonly called a bodice coat) to tie behind; over that a ſurcingle made of fine buckram, two inches broad, covered with ſattin, or fine ticken, with a ribbon faſtened to it, to tie on, which anſwers every purpoſe of ſtays, and has none of their inconveniences. Over this put a robe, or a ſlip and frock, or whatever is liked beſt, provided it be faſtened behind, and not much longer than the child's feet, that their motions may be ſtrictly obſerved.

After the firſt ſix months the child may wear ſhoes and ſtockings, provided the ſhoes are large enough, and very broad at the toes, that the feet may not be cramped.

Two

Two caps are to be put on the head, till the child has got moſt of its teeth.

No leading-ſtrings, of any kind, ſhould be uſed, till the child can go quite alone, ſtrong and upright.

The child's dreſs for the night may be a ſhirt, a blanket to tie on, and a thin gown to tie over the blanket.

OF YOUTH.

The diet of youth ſhould be plentiful, but ſimple and eaſy of digeſtion; becauſe food that cannot eaſily be digeſted, imperceptibly lays the foundation of the ſcurvy, ſtone, rheumatiſm, and other very bad diſtempers. Wine, or ſtrong drink, ſhould never, or very ſparingly, be allowed to youth. They ſhould be kept entirely from unripe fruit, and from too much of what is ripe. Their exerciſe ſhould be moderate; for

too

too little will bloat and ſtupify them, and too much will waſte their ſtrength. Too much ſleep will make them ſtupid, and too little will make them thin and feveriſh. In all theſe things a medium is to be particularly obſerved.

As this is the proper time for inuring the mind to virtue, ſo that, above every other care and conſideration, ought to be attended to. On the practice of virtue their future health depends, without which it will be impoſſible to deliver their conſtitutions, unbroken, to manhood and old age.

The life of the rake is ſhort and miſerable. It would ſhock the modeſt and compaſſionate, to hear of the dreadful agonies which profligate young perſons ſuffer before they depart: or if ſome ſtop ſhort before they have quite deſtroyed the ſprings of life, yet theſe ſprings are ſo crazy, that they only ſupport a gloomy, diſpirited, dying

life, tedious to themſelves, and troubleſome to all about them; and, what is ſtill more pityable, often tranſmit their complaints to an innocent unhappy offspring.

If it ſhould be aſked, how ſhall giddy youth, who are hurried by their ſtrong paſſions, be prevented from running into theſe exceſſes? the anſwer is, their paſſions muſt be reſtrained early by proper example and diſcipline. It is a taſk impoſed upon their parents, whoſe firſt care ſhould be, to train up their children at home in the way they ſhould go; and ſo habituate them to it, that when they are old they may not depart from it.

OF MANHOOD.

The beſt ſecurity for health, in this period, is the temperance and good habit tranſmitted to it from youth and infancy; for a man, who has attained the perfect uſe of his reaſon, will not, unleſs

leſs he lays reflection quite aſide, indulge any vicious appetites from which he was reſtrained in the former part of his life.

It is reaſonable to expect that a man will attend to the conſtitution and temperament of himſelf, whether he is inclined to the choleric, melancholic, phlegmatic, or ſanguine, and regulate his way of living accordingly; that is, he will avoid what he finds by experience is prejudicial to his health, and perſiſt in the uſe of ſuch things as he finds by the ſame experience to agree with him.

OLD AGE.

A good ſtate of health, at this period, is an invaluable bleſſing. Old people muſt carefully avoid what they have found, by experience, in the former part of their lives, hurtful to them; for age is not a ſeaſon to ſtruggle with new evils.

They muſt alſo ſhun every exceſs that has a tendency to impair their remaining ſtrength. Men in the vigour of life, may, ſometimes, eſcape the bad effect of exceſſes; but old age will ſoon be demoliſhed by them: exceſſive venery enervates them extremely: other exceſſes, which are no leſs detrimental, and which weaken a good conſtitution, are, too much care and anxiety about wealth*; an over-aſſiduous application to ſtudy and

* Nothing ſooner impairs the health, and brings on weakneſſes, than an anxious care about riches, which old age cannot enjoy.—What is the wealth of a miſer, which he had been getting and hoarding for the enjoyments of old age? for when that period arrives, which he had fixed for the enjoyment of his treaſures, he finds the ſeaſon is paſt that enabled him to be happy. Life, health, and enjoyment, are things at all times ſo uncertain, that we ſhould prudently make uſe of them while they are in our power, and not repine at their deſerting us, when deſertion is to be expected: for to image that in old age we are to enjoy pleaſure, is judging from perverſeneſs and ignorance. The dignity of our nature requires our parting with every thing with a good grace. But this is not the caſe of thoſe, who in their old age are providing for enjoyments

and an habitual fretfulneſs. Men in years would do well, if they can afford it, to chuſe a place for their reſidence, which has a pure and healthy air. At all times and in all places they ſhould adjuſt their diet to their exerciſe; to retrench a little in their ſolid food, and add proportionably to their drink; to riſe from their meals before they are fully ſatisfied, and in caſe of any exceſs one day, to retrench it the next. As ſleep won-

 derfully

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joyments in their longevity. The miſer, with the full cup of expectation in his hand, which he had with-held from his lips till deprived of the capacity of taſting, finds all his torments increaſed, by thinking that others will have from him the means of enjoying what he had denied to himſelf. Hence proceed mortification and diſguſt, grief, miſery and deſpair; the certain parents of ſome diſorder, which rarely fails cutting the thread of life. Avarice is a paſſion, which old people ſhould carefully avoid; they ſhould not leave enjoyment to be begun, when life is faſt getting to an end; but endeavour to enable others to ſay of them, what the poet ſaid of his friend:

Calmly he look'd on either life, and here
Saw nothing to regret, or there to fear;
From nature's temp'rate feaſt roſe ſatisfy'd,
Thank'd heav'n that he had liv'd, and that he dy'd.

derfully nourishes them, they should study every means that can contribute to make their night's rest sweet, sound and quiet. Be assiduous likewise in keeping their bodies clean and neat; well clothed, especially the stomach, legs and feet; and the evacuations contrived to be regular, either by nature or by art. They should endeavour as much as possible at keeping their minds contented and chearful, and render their behaviour and conversation agreeable to, and courted by young people, and to be frequently in their company; which will continually enliven them, and banish the morose and heavy spirits, which are apt to hang about old age. A frequent remembrance of the entertainments of youth chears and enlivens them to a great degree.

Dr. Welsted recommends the following rules to be carefully observed by old people.

1. To

1. To be cautious how they change an old cuſtom ſuddenly, though the change ſhould at firſt ſight appear commodious; for their ſtrength is not, like that of youth, able to ſtruggle with, or break through a habit, which the practice of many years has rendered familiar.

2. To avoid ſuch things, as they found by experience to have been detrimental to their health in the former part of their lives; for how ſhould they bear now, when they are feeble, what in their full ſtrength they could not ſupport?

3. Let their food and drink be ſuch, as will give no diſturbance either to their ſtomach or head; and in caſe they have exceeded by accident, let the exceſs be immediately diſcharged.

4. Let their appetite be kept as good, and their ſecretions as regular, as poſſible.

5. Let

5. Let their minds be eaſy and chearful. But this charming ſerenity is obtained by thoſe only, whoſe age, after a life ſpent in doing good, affords a retroſpect of complacency and a proſpect of happineſs.

Galen calls old age a middle ſtate between health and ſickneſs, which is commonly cold and dry, and which ſhould be relieved with a little wine, and ſuch food as is moiſt and warm. Rubbing with a fleſh bruſh is good for old people, as it increaſes the motion of the blood, excites a gentle heat, and thereby helps to diſtribute an equal nouriſhment to all parts of the body; and after rubbing, it is proper to take a little exerciſe; but not much, for that will make them meagre; whereas moderate exerciſe keeps up their fleſh. They ſhould only uſe ſuch exerciſes as they have been accuſtomed to, and ſuch as are agreeable and entertaining to them.

They

They ſhould avoid all ſorts of food which produce thick and glewy juices, as unfermented bread, cheeſe, pork, beef, eels and oyſters, and every thing that is hard to digeſt. Their bread in particular ſhould be mixed with a due proportion of ſalt and yeaſt or leaven, ſhould be well kneaded and thoroughly baked; otherwiſe it will occaſion obſtructions in the liver, ſpleen and kidneys.

In caſe an old man continues two days coſtive, he ſhould on the third take ſome very gentle thing to open his body, ſuch as he knows by experience to anſwer that purpoſe.

A milk diet is very good, and many benefits ariſe from it; but an old man's experience muſt determine whether it will agree with him. Where it does agree, it keeps the body gently open, produces ſweet juices and good fleſh. But care ſhould be taken that the milk comes from a

good

good paſture, full of mild and wholeſome herbs; the animal which gives it, quite healthy and in the flower of her age. Aſſes milk and goats milk are very good to drink alternately; becauſe goat's milk is the moſt nouriſhing, and aſſes milk being thinner is eaſieſt of digeſtion.

Old people ſhould only drink ſuch wine as is ſtrong and diuretic; becauſe by its being ſtrong it will diffuſe a proper heat over their cold limbs, and by being diuretic will carry off any ſuperfluous ſeroſities, which by remaining in the body greatly injure the health.

Here it may not be amiſs to add a few words with reſpect to longevity.

Longevity may either proceed from nature or art, but chiefly from a conjunction of both.

The

The natural marks, by which we diſcern that a man is made for long life, are principally as follow.

1. To be deſcended, at leaſt by one ſide, from long-lived parents.

2. To be of a calm, contented, chearful diſpoſition.

3. To have a juſt ſymmetry or proper conformation of parts; a full cheſt, well formed joints and limbs, with a neck and head large rather than ſmall in proportion to the ſize of the body.

4. A firm and compact ſyſtem of veſſels and ſtamina, not too fat; veins large and prominent; a voice ſomewhat deep, and a ſkin not too white and ſmooth.

5. To be a long and ſound ſleeper.

The

The great aſſiſtance, which art affords towards attaining long life, ariſes from the benefit of good air and good water; from a frugal and ſimple diet, from the wiſe government of our appetites and paſſions; and, in a word, from a prudent choice and proper uſe of all the inſtruments of life and rules of health, which are given, particularly, in the following ſection.

SECT.

SECT. II.

Of the six instruments of life; or rules of health proper to be observed with respect to AIR, ALIMENT, EXERCISE *and* REST, SLEEP *and* WAKEFULNESS, REPLETION *and* EVACUATION, *the* PASSIONS *and* AFFECTIONS *of the* MIND, *&c.*

OF AIR.

WHENEVER a distemper is found to prevail universally, and seize persons of all ages and conditions, notwithstanding the difference of their diet or manner of living, it is evident such a distemper must arise from the air, which they all breathe in common; and it would be needless in such a case to alter the method of life that has always agreed with them;

for there is no other remedy but removing from the foul air, to another which is untainted.

We ought to attend to the qualities of the air, whether it be hot or cold, &c. and in order to obtain an useful knowledge of the healing, to observe the seasons of the year.

Hippocrates says, the north wind blowing long, renders the body compact, strong, nimble, and of a good colour; for it purges the air from gross vapours, makes it pure and bright, and therefore is of all winds, generally speaking, the most healthful. But to tender constitutions it gives coughs, sore throats, pains in the breast, costiveness, chillness and strangury.

The south wind, on the contrary, moistens the brain too much, weakens and relaxes the body, and occasions defluxions.

A very dry ſeaſon is, upon the whole, more healthful than a very wet one.

In winter, to reſiſt the cold, the aliment ſhould be dry and warming. In ſpring, when the weather grows mild, the diet ſhould be accommodated to the ſeaſon, and ſomewhat cooler and lighter. In ſummer, if the ſeaſon is hot and dry, the food ſhould be cooling and the drink diluting; but after the autumnal equinox the aliment ſhould be again of a warming nature, and the cloaths made thicker by degrees as winter approaches.

Of all the ſeaſons autumn is the moſt unhealthy, becauſe the perſpirable fluid is both obſtructed and apt to grow putrid; but it cannot hurt him whom the coldneſs of that ſeaſon ſhall find well cloathed, and who uſes a proper diet. —We ſhould not go abroad in this ſeaſon in too light cloaths or too thin ſhoes.

The ſpring, generally ſpeaking, is the moſt ſafe and healthy, as autumn is the moſt dangerous and ſickly of all the ſeaſons: and particularly the ſpring and beginning of ſummer agree beſt with children and very young perſons; ſummer and the beginning of autumn, with old men; and the latter end of autumn, together with winter, are healthieſt for the middle aged.

The ſpring breeds blood, the ſummer bile, and the other ſeaſons ſuch humours as correſpond with their reſpective natures. The ſpring is the beſt ſeaſon of the year to loſe blood or take phyſic, if either of them ſhould be proper, and can be conveniently deferred to that time.

In the ſpring, the air being impregnated with the ſalubrious effluvia of opening flowers, is more refreſhing than the autumnal air, which is loaded with ſteams of putrifying vegetables, and,

and, unleſs diſperſed by the winds frequent at that ſeaſon, would ſoon produce fatal effects.

When the temperature of the air correſponds with the nature of the reſpective ſeaſons, the year is healthful and diſtempers ſlight; but when the weather is unnatural with reſpect to the ſeaſons, diſtempers are ſtubborn.

Sudden tranſitions from great heat to extreme cold are dangerous, and always produce bad diſtempers; and when theſe changes happen in the ſame day for any conſiderable time, we may expect ſtubborn autumnal diſeaſes.

Air by its ſubtilty and weight penetrates into all parts of the human body; it gives an inteſtine motion to the fluids, and a lively ſpring to the fibres, which promote the circulation. As air is the principal moving cauſe of all the fluids and ſolids in the body, perſons ſhould, if in

their power, be very careful in chuſing a healthy air.

That air is beſt which is pure, dry and temperate, (that is, not overcharged with ſteams, for it would be impoſſible to have it without any heterogeneous mixture) untainted with noxious damps or putrid exhalations. The ſureſt mark of a good air is the common longevity of the neighbouring inhabitants.

That houſe is in a healthy ſituation, which ſtands on a riſing ground and gravelly ſoil; ſo contrived, that the eaſt or north winds may blow through it whenever you pleaſe; which, if poſſible, ſhould be once every day, to blow away the animal ſteams and other noxious vapours; and eſpecially let the air of the bed-chamber be pure and untainted, not near the ground, nor any kind of dampneſs.

The certain ſigns of a bad air in a houſe are, dampneſs, diſcolouring of the plaiſter or wainſcot, mouldineſs of bread, wetneſs of ſpunge, melting of ſugar, ruſting of braſs or iron, and rotting of furniture.

There is nothing more apt to poiſon the air with putrid ſteams and breed diſtempers, than burial places in crowded cities; which make the air of ſuch cities particularly unhealthy to infants.

Sudden extremes of heat and cold ſhould be avoided as much as poſſible. It is very imprudent to come out of a hot room in winter nights without a cloak or ſurtout. Thoſe who lay aſide their winter garments too early in the ſpring, and put them on too late in autumn, will often have fevers in ſummer and defluxions in winter. This is an obſervation made by the ancients as well as moderns, and ought to be particularly

particularly attended to, in order to avoid the evils, which negligence or folly too often occaſion. Sydenham ſays, that theſe giddy practices, and that of expoſing our bodies when overheated to ſudden colds, have deſtroyed more than famine, peſtilence and the ſword.

Every human creature, whoſe manner of life demands, and whoſe conſtitution can bear it, ought to inure himſelf to the outward air in different ſorts of weather.

In the choice of habitations for mankind the wholeſomeneſs of the air is a principal conſideration, and is as much a particular in the purchaſe of a ſeat as the ſoil.

The local qualities of the air depend upon the exhalations of the ſoil, and of its neighbourhood, which may be brought thither by the winds; as we have known a gravelly ſituation

(which

(which is reckoned the moſt healthful) rendered ſickly by a neighbouring marſh.

The qualities of the ſprings are a mark of thoſe of the air; for the air and water imbibe the ſaline and mineral exhalations of the ground; therefore where the water is ſweet and good, it is probable that the air is ſo likewiſe.

The air of a city is generally worſe than that of a country, being groſſer from the ſteams of the inhabitants, and more apt to pall the appetite.

Such air is unfriendly to infants and children; for every animal, being by nature adapted to the uſe of freſh and free air, the tolerance of air replete with ſulphureous ſteams of fuel and the perſpirable matter of animals, is the effect of habit, which young creatures have not yet acquired.

Cold

Cold air and a cold bath warm robuſt bodies, and make them feel lighter to themſelves; but infirm bodies feel themſelves colder and heavier from them; and the more ſuddenly the cold comes, the more it hurts.

A cool and pleaſant gale does more hurt to bodies overheated, than either air or water extremely cold; for the former obſtructs and relaxes, which makes the body heavy; whereas the latter, though it obſtructs for a while, yet ſtrengthens at the ſame time, and ſoon makes the body feel lighter.

Swimming in cold water after violent exercise is pleaſant, but pernicious.

OF ALIMENT.

The ſorts of meat and drink moſt agreeable to the human body, and moſt conducive to health

health and ſtrength, are bread, fleſh, fiſh and wine; but if any of theſe are taken to exceſs, they bring on diſtempers ſooner than food of a leſs nouriſhing nature. Bitter things bind and dry the body; acid things make people thin, and gripe the ſtomach; ſalt things promote ſtools and urine; fat and ſweet things breed moiſture and phlegm.

Coarſe or brown bread keeps the body open, but does not nouriſh much; white bread opens leſs, and nouriſhes more. Bread not twelve hours old is preferable to that of twenty-four.

The fleſh of wild animals is drier than tame; thoſe in the vigour of their age are beſt, and the fleſh of thoſe not uſed to hard labour is the tenderest. Mutton is good for both the delicate and robuſt; but beef is heavy, and pork is only proper for the robuſt and ſtrong.

Fiſh

Fiſh that live in ſtagnated waters, or are very fat, are hard to digeſt; but ſuch as live near the ſea, are light. Boiled fiſh is lighter than roaſted.

Wine, pure and unmixed, if drank too freely, weakens a man; ſweet wines hurt the head leſs, and promote more ſtools, than ſtrong or dry wines; but they ſwell the bowels, and excite wind, and increaſe thirſt. Auſtere black wines may be drank with benefit, when the body is looſe, provided there is no diſorder in the head, nor any impediment in the urine. Wine diluted with water is more friendly to the head, breaſt, and urinary paſſages, than wine alone; but pure wine agrees beſt with the ſtomach and bowels. Exceſs in drinking is not quite ſo bad as in eating.

It is very injurious to health to take in more food than the conſtitution will bear, if no exer-

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eiſe is immediately uſed to carry off this exceſs; and it is more dangerous to be abſtemious.

Whatever the ſtomach can ſubdue turns to good nouriſhment; but what cannot be digeſted contributes to waſte the body.

It is imprudent to indulge ourſelves in a diſcordant variety of food at the ſame meal. A good ſtomach, it is true, may digeſt fiſh, fleſh, wine, and beer, at one meal; but if we add ſalad, cream and fruit, the windy mixture will ſwell the bowels, and prevent digeſtion.

Perſons of tender conſtitutions ſhould be careful to chew their meat well, that it may be more eaſily digeſted.

Some, from the ſtrength of conſtitution or cuſtom, can eat three hearty meals a day; but if they loſe one of them, (ſuppoſe their dinner)

they grow faint, have no inclination to work or exercise, and complain of a pain at their heart; their bowels feel hollow, their eyes heavy, their mouth bitter, and their extremities cold: when this happens, they should not eat a plentiful supper by way of making amends, for it will lay heavy on the stomach, and cause a restless night: he therefore who has fasted beyond his usual time, should, if possible, avoid cold, heat, and labour, for that day, and make a lighter supper than usual of some harmless spoon-meat, rather than any strong solid food.

On the contrary, he who has eat a larger quantity of food than usual, and feels it heavy and troublesome in his stomach, should vomit it up again directly. If the food was high seasoned, a draught of cold water, with some juice of lemon, will assist digestion.

It is a general rule, that that ſort of aliment is beſt, which being taken in a moderate quantity, or to ſome little exceſs, cauſes neither fulneſs, nor griping, nor wind; but is quickly digeſted, and after a proper time eaſily diſcharged.

Experience muſt convince a man what ſorts of aliment cauſe a fulneſs and uneaſineſs at his ſtomach, and what do not; he therefore ſhould conſult his own conſtitution, and eat only what perfectly agrees with him.

If it ſhould be aſked, how are the bulk of mankind to diſtinguiſh wholeſome aliment from unwholeſome? and how ſhall they meaſure the quantity proper for them? The anſwer is; almoſt all the aliment in common uſe has been found wholeſome by the experience of ages, and a temperate healthy man can be in no danger in

partaking of them *; and as to the proper quantity, the rule is to take such a proportion, as will be sufficient to support and nourish him, without overloading the stomach, and finish with some relish for more.

De Gorter says, if a healthy man eats and drinks as much as is sufficient to satisfy his hunger and thirst, and rises from table without quite filling his stomach, or with some remaining appetite, his daily discharges will be equal to what he has taken in; or, in other words, he will enjoy a good state of health, because health principally depends upon such an equality.

In order therefore to secure a constant state of good health, continues he, a man should be careful

* The flesh of young animals and good mutton, and wheat bread properly leavened, or mixt with a due quantity of barm and salt, and well baked, are excellent sorts of food, light, and easy of digestion.

careful to uſe ſuch exerciſe, and ſuch a moderation in the other means of life, as will excite this natural appetite of hunger and thirſt every day; and then ſhould ſatisfy it with plain wholeſome meat and drink in the temperate method above recommended.

Keil ſays, that the true rule of diet to every man is his natural undepraved appetite, for nature never craves more, nor is eaſy with leſs, than what is proper for her.

A full diet is indiſpenſably neceſſary to thoſe who have much exerciſe; but it muſt be obſerved, that that quantity is moſt wholeſome, which leaves the body as nimble and active as if one had eat nothing. If a man can rightly adjuſt the quantity of his food to his exerciſe, he will preſerve health to old age.

A man's common diluting drink at meals ſhould be double the quantity of the ſolid food he eats, otherwiſe his blood will grow thick.

Good wine is a fine liquor uſed in a moderate quantity, and anſwers many uſeful purpoſes of health; it aſſiſts digeſtion, and increaſes perſpiration. Beer well-brewed, light and clear, and of a proper ſtrength, is likewiſe exceeding good for the body, but ſmall beer ſhould be drank at meals.

Tea to ſome is a refreſhing cordial after fatigue; but in others it occaſions faintings and tremors. Experience therefore muſt determine the uſe or the forbearance of it.

Coffee is more fiery and active than tea; conſequently a frequent uſe of it is more dangerous, where it is found not to agree with the conſtitution.

Chocolate

Chocolate is nouriſhing and balſamic, if freſh and good; but it is diſagreeable to the ſtomach if the nut is badly prepared.

Pure water from a clear ſtream, drank in ſuch a quantity as is ſufficient to quench the thirſt, is ſaid by Dr. Hoffman to be the beſt drink for perſons of all ages and temperaments. By its fluidity and mildneſs, ſays he, it promotes a free and equal circulation of the blood and humours through all the veſſels of the body, upon which the due performance of every animal function depends; and hence water drinkers are not only the moſt active and nimble, but alſo the moſt chearful and ſprightly of all people. In ſanguine complexions, water, by diluting the blood, renders the circulation eaſy and uniform. In the choleric, the coolneſs of the water reſtrains the quick motion and intenſe heat of the humours. It attenuates the glutinous viſcidity of the juices in the phlegmatic, and the groſs earthineſs which

prevails

prevails in melancholic temperaments: and as to different ages, water is good for children to make their tenacious milky diet thin and eaſy to digeſt; for youth and middle aged people, to ſweeten and diſſolve any ſcorbutic acrimony or ſharpneſs that may be in the humours, by which means pains and obſtructions are prevented; and for old people, to moiſten and mollify their rigid fibres, and to promote a leſs difficult circulation through their hard and ſhrivelled pipes.

But, notwithſtanding the Doctor's favourable account of water, it muſt be acknowledged, that to delicate or cold conſtitutions, weak ſtomachs, or perſons unaccuſtomed to it, water without wine is very improper.

All waters are bad for any uſe, which are produced from ice or ſnow; for the light and ſubtile parts of the water fly off in freezing, and leave the heavy and groſs behind. No water is

therefore

therefore good, which is not light, pure and ſoft.

Of EXERCISE and REST.

As the human body is a ſyſtem of pipes, through which the fluids circulate, life ſubſiſts by this circulation; and it is obvious, that exerciſe is neceſſary to health, becauſe it aſſiſts this circulation. We ſee every day, that the active man is more ſtrong and healthy than the ſedentary.

The complaints occaſioned by immoderate labour are cured by reſt; and thoſe which are cauſed by ſloth are removed by exerciſe.

If the whole body reſts longer than uſual, it will become ſtronger: the ſame obſervation holds good with reſpect to every limb of the body. On the contrary, if a man, after a long habit of idleneſs, goes directly to hard labour,

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he will be ſure to do himſelf hurt. The feet, by a long ſtate of reſt, are diſqualified for much walking; and the other limbs, by long inaction, loſe in a great meaſure their uſe.

He, who from a conſtant fatigue falls into an inactive ſtate, muſt live abſtemiouſly; otherwiſe his body will be ſoon tortured with pain, and oppreſſed with a load of humours.

Friction makes the body warm, firm and fleſhy.

Reading aloud, and ſinging, warm and dry the body.

Of all exerciſes walking is the beſt, as it is the moſt natural for men in good health.

All ſorts of exerciſe are wholeſome and beſt before meals, eſpecially riding.

Riding

Riding on horſeback is the beſt exerciſe to recover loſt health, and walking the beſt to preſerve good health.

Good hours will always be a moſt beneficial means to preſerve health and ſpirits; to go to bed at ten and riſe at ſix.

Moderate exerciſe gives ſtrength to the body and vigour to the ſenſes. It is the beſt to uſe that ſort of exerciſe, which the body has been accuſtomed to, obſerving to uſe no more than the ſtrength or weakneſs of the conſtitution will bear.

The exerciſe of the mind is neceſſary to the health.

After exerciſe great care ought to be taken to prevent catching cold, eſpecially if it has occaſioned a ſweat, which muſt be done by rubbing

by rubbing the body well with a dry cloth, and changing our linnen, which ſhould be previouſly well aired.

No folly after exereiſe is equal to that of drinking ſmall liquors of any ſort quite cold when a man is hot. If they were drank blood-warm, they would quench the thirſt better, and do no injury.

Lean people are ſoon weakened and waſted by too much exerciſe.

Every man ſhould reſt for ſome time after exerciſe before he ſits down to dinner or ſupper.

Exerciſe might be ſtrongly recommended from only one common obſervation, *viz.* that the parts or limbs of the body, which labour moſt, are larger and ſtronger than thoſe which have leſs exerciſe. Thus the legs and feet of a chairman, the

the arms and hands of watermen and ſailors; the backs and ſhoulders of porters, by long uſe grow thick, ſtrong and brawny.

By moderate exerciſe the whole body becomes lighter and more lively; the muſcles and ligaments are cleanſed from every foulneſs, and the matter, to be diſcharged by perſpiration, is prepared for it.

But violent exerciſe of body and mind perſiſted in, brings on an early old age and a premature death.

Exerciſe is moſt wholeſome when, after having digeſted our food twice a day, our body returns nearly to its uſual weight before the next meals.

Riding on horſeback increaſes the perſpiration rather of the parts above, than below the waiſt;

and an eaſy pace is much more wholeſome than a hard trot. But to ſuch conſumptive or infirm perſons, as are fatigued more by riding on horſe-back than in ſome eaſy carriage, the former cannot be ſo proper as the latter, becauſe their ſtrength ſhould be recruited, and not exhauſted by exerciſe.

To ride hard over a rough road in an ill-hung coach or chaiſe, is the moſt violent of all exerciſes, which not only precipitates the perſpiration, being yet crude, but alſo hurts the ſolid parts of the body, and particularly the kidneys. Leaping is in like manner an unhealthy exerciſe on the ſame account.

To be carried a little way in a ſedan chair, or horſe litter, or barge, does not increaſe the perſpiration ſo much as walking does; but ſuch ſorts of motion, if properly continued, are very healthful,

healthful, and diſpoſe the body to a free perſpiration.

Moderate dancing is an healthful exerciſe.

The principal and moſt uſeful ſorts of exerciſe within doors are tennis, hand-ball, dumb-bell, dancing, fencing, and ſhuttle-cock; and, if a good digeſtion be wanting, the chamber-horſe or tremouſſoir. The beſt without doors are walking, bowling, riding in wheel-machines or on horſeback.

Three things are neceſſary to be conſidered with regard to exerciſe. Firſt, what is the beſt ſort of exerciſe. Secondly, what is the beſt time to uſe it. And thirdly, what is the proper degree or meaſure to be uſed.

As to the firſt, though various exerciſes ſuit different conſtitutions, as they happen to be ro-

buſt or delicate; yet, in general, that ſort is beſt to which one has been accuſtomed, which has been always found to agree with the conſtitution, and to give delight and pleaſure in the performance of it.

Secondly, the beſt time to uſe exerciſe is when the ſtomach is empty. Some cannot bear it quite faſting, and therefore to them exerciſe is proper enough after a light breakfaſt, or towards evening, when their dinner is pretty well digeſted; but ſhould never be attempted ſoon after a full meal by ſuch as are under no neceſſity to work for their daily ſubſiſtance.

Laſtly, the meaſure or proportion of exerciſe fit for every individual is to be eſtimated by the ſtrength or weakneſs of his conſtitution; for when any perſon begins to ſweat, or grow weary, or ſhort-breathed, he ſhould forbear a-while in order to recover himſelf, and then reſume his exerciſe

erciſe again as long as he can purſue that method with eaſe and pleaſure; but if he perſiſts until he turns pale, or languid, or ſtiff, he has proceeded too far, and muſt not only forbear exerciſe for the preſent, but ſhould alſo uſe leſs next day. Children and old people require much leſs exerciſe than thoſe who are in the vigour of life.

Of SLEEP and WAKEFULNESS.

Each of theſe carried beyond its proper bounds is injurious to health. Exceſſive watching prevents the food from being digeſted, and occaſions crude humours; it alſo diſſipates the ſtrength, and produceth fevers. Too much ſleep relaxes the body, makes it phlegmatic and inactive, oppreſſes the head, impairs the memory, ſtupifies the underſtanding, and makes a man look as if he was parboiled.

The body, when aſleep, ſhould always be well covered with cloaths, but the bed-chamber ſhould be large and airy.

When a man's dreams at night correſpond with the actions of the day, and repreſent only ſuch things as are natural and proper to be done, they denote a good ſtate of health; that there is neither plenitude which requires evacuation, nor emptineſs which requires a ſupply. But thoſe dreams, which are contrary to the actions of the day, denote a bodily diſorder, which is great or ſmall, as thoſe dreams depart more or leſs from a man's natural actions or habits. In ſuch a caſe it is neceſſary to remove the diſorder, in order to prevent a diſtemper. If, for inſtance, we dream of evacuations, it ſhews that the body is too full, and wants proper diſcharges by vomiting, abſtinence or exerciſe. On the other hand, if a man dreams he eats common food with an appetite, he is too empty, and requires nouriſhment.

nouriſhment. Frightful dreams alſo diſcover a ſtoppage in the blood, and ought to be removed by proper means. He who minds theſe rules will always enjoy good health.

The limits generally aſſigned to ſleep are ſix or ſeven hours for youth or manhood, and eight or nine for infancy or old age, when they are ſtrong and healthy; but the infirm are not to be limited; and the weaker any perſon is, the longer he ought to indulge himſelf, according as he finds ſleep refreſhes him.

Moderate ſleep increaſes the perſpiration, promotes digeſtion, cheriſhes the body, and exhilerates the mind.

They whoſe ſleep is apt to be interrupted by ſlight cauſes, ſhould keep themſelves quiet and warm in bed, their eyes ſhut, and avoid toſſing

and

and tumbling, which will in ſome degree anſwer the purpoſes of a more ſound ſleep.

Sleeping long in a morning, and ſitting up late at night, invert the order of nature, and hurt the conſtitution. They who do it merely in compliance with the faſhion, ought not to repine at a faſhionable ſtate of bad health, or a broken conſtitution.

Sleeping after dinner is only proper in warm climates, or amongſt thoſe who, by a long habit of it, have rendered the cuſtom almoſt natural to them; or where extraordinary fatigue or want of reſt the preceding night obliges them to it; in which caſe the body ſhould be well covered to prevent its catching cold.

Two hours ſhould intervene between ſupper and the time of going to bed. A late heavy ſupper often prevents ſleep, by lying undigeſted on

on the ſtomach, and thereby diſturbing the ſweet tranquility of the body and mind, which is ſo refreſhing to both.

We may know that we have ſlept ſufficiently, if in the morning when we wake we find our underſtanding clear, and our body active and lively.

Of REPLETION and EVACUATION.

The whole art of preſerving health may be ſaid to conſiſt in filling up what is deficient, and emptying what is redundant, that the body may be kept in its natural ſtate; and therefore all the ſupplies from eating and drinking, and all the diſcharges by ſweating and the other channels of nature, ſhould be ſo regulated, that the body may not be oppreſſed by repletion, nor waſted by evacuation. Of theſe two, one is the cure of the other; for every error in repletion is cor-

rected

rected by a ſeaſonable evacuation, and every exceſs in evacuation (if it has not proceeded too far) is cured by a gradual and ſuitable repletion.

When any repletion has been accumulated, it requires a particular and correſpondent evacuation well known to phyſicians. Repletion, for inſtance, from eating or drinking, requires a puke or abſtinence. A fullneſs of blood requires immediate bleeding. A redundancy of humours requires purging: and a retention of any excrementitious matter, which ſhould have been diſcharged by ſweat, urine or ſpitting, requires aſſiſtance from ſuch means, as have been found by experience to promote theſe ſeveral evacuations.

If theſe cautions are neglected, there will ſucceed an oppreſſion of the ſtomach or breaſt, a weight of the head, a rupture of the blood-veſſels, or ſome other troubleſome diſorder.

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A perſon in perfect health ought never to take any medicine, that may diſturb the regular operations of nature without neceſſity.

It is obſerved, that ſmoaking or chewing tobacco ſoon after meals deſtroys the appetite, and hinders digeſtion.

It is beſt for young people to have their bodies moderately open, and for old people to be ſomewhat bound.

Thoſe who diſcharge much by urine have but few ſtools.

When it becomes neceſſary to cleanſe the body, thoſe who are thin, and bear vomiting well, ought to take a puke; but thoſe who are fleſhy, and hard to vomit, ſhould be purged downwards.

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It is obſerved in general, that a puke, where it agrees, is beſt in ſummer, and a purge in winter.

X Moderate commerce with the fair ſex is of ſervice to ſuch as are loaded with phlegm, but it commonly binds the belly.

Of the PASSIONS and AFFECTIONS of the MIND.

He who ſeriouſly reſolves to preſerve his health, muſt learn to conquer his paſſions, and make them ſubject to reaſon. If he is ever ſo regular in his diet, yet if his paſſions are indulged to exceſs, they will ſoon deſtroy the good effects of his temperance.

Violent anger (which differs from madneſs only in duration) contracts the heart and lungs, and fills the head with hot humours; it creates bilious

bilious, inflammatory, convulsive, and sometimes apoplectic disorders, especially in hot temperaments. Excess of joy destroys sleep, and has been known to have had sudden fatal effects. It is tranquility of mind that unbends the heart.

Fear and grief, if they continue long, portend melancholy.

Terror, shame, joy and anger, lead the mind to correspondent actions. As for instance, the sudden sight of a serpent will make the countenance pale; and to walk on the edge of a pit or precipice will make the legs tremble.

Care and meditation are the exercise of the mind.

Chearfulness adds to the strength and spirits, but grief impairs both.

Anger and joy increaſe perſpiration, but fear and grief diminiſh it; and the other paſſions have the ſame effects, in proportion as they partake of the natures of theſe.

Melancholic and timorous perſons, therefore, are ſubject to obſtructions in the bowels, to hypochondriacal diſorders and cold ſweats; for nothing makes the perſpiration more languid than fear and grief; and nothing makes it more free than chearfulneſs of ſpirits.

The diſtempers which ariſe from the affections of the mind are not to be cured by medicine, but by contrary affections; though proper medicines to promote or diminiſh perſpiration may be ſerviceable.

Any violent affection of the mind is more hurtful to health, than any violent motion of the body; though every exceſs is an enemy to nature.

To vary our paſſions, *i. e.* to be ſometimes angry or chearful, and ſometimes fearful or ſad, produces, upon the whole, a more healthful ſort of perſpiration, than to be always under the influence of the ſame paſſion, though ever ſo agreeable.

A conſtant ſerenity, ſupported by hope or chearfulneſs, ariſing from a good conſcience, is the moſt healthful of all the affections of the mind. Chearfulneſs of ſpirits are particularly uſeful when we ſit down to our meals, or compoſe ourſelves to ſleep; becauſe anxiety or grief are known to prevent the benefits, which we ought naturally to receive from theſe refreſhments.

Having conſidered ſingly the SIX NECESSARY THINGS TO LIFE, with the principal rules of health for each, it will be proper to add an important rule, which conſiders two of the ſix together, and ſhews the influence which they have upon one another with reſpect to health.

The rule is,

Our exerciſe ſhould bear an exact proportion to our diet; and our diet, in like manner, to our exerciſe *. Perſons who uſe moderate and conſtant exerciſe are able to digeſt a large quantity of aliment, without any injury to their health, becauſe their exerciſe throws off whatever is ſuperfluous; but tender people, who can uſe little or no exerciſe, if they ſhould take in

a

* That is, he who eats and drinks plentifully ſhould uſe much exerciſe; and he who cannot uſe exerciſe, ſhould, in order to preſerve his health, live ſomewhat abſtemiouſly.

a large quantity of food, ſome undigeſted ſuperfluity muſt remain in the body, which becomes a perpetual ſource of diſtempers.

The ancients looked upon this rule of adjuſting their diet to their exerciſe as the moſt important in the whole art of preſerving health.

One caution, however, is neceſſary. When a man is much fatigued, either by a hard journey or violent exerciſe, and ſtands in need of immediate refreſhment, let him eat ſuch things as are light and eaſy of digeſtion, and drink ſome ſmall liquor warm; for heavy meat and ſtrong drink will increaſe that artificial fever, which violent exerciſe raiſes in the blood, and thereby waſte his ſtrength and ſpirits.

It is likewiſe to be obſerved, that it is dangerous to change ſuddenly a long habit which a perſon has contracted, or to run from one ex-

treate of another, eſpecially with reſpect to the *ſix neceſſary things of life* above treated of.

SECT. III.

Of the different temperaments of the human body, viz. the CHOLERIC, *the* MELANCHOLIC, *the* PHLEGMATIC, *and the* SANGUINE; *with rules of health for each.*

THE human body contains four humours, very different with reſpect to heat, cold, moiſture and dryneſs, *viz.* blood, phlegm, yellow bile, and black bile; which ſeveral humours are frequently brought up by vomiting, and diſcharged by ſtool. Health conſiſts in a due mixture of theſe four, and diſtempers are produced by a redundancy in any of them. Upon this obſervation the four principal temperaments of

choleric,

choleric, melancholic, phlegmatic and ſanguine have been eſtabliſhed.

In choleric temperaments, or bodies abounding with yellow bile, the blood is found to be hot and thin; to move with great rapidity through the pipes; to diſpoſe the body to inflammations and acute diſtempers, and the mind to a promptneſs and impetuoſity in all its deliberations and actions. Perſons of this temperament ought to avoid all occaſions of diſputes, ſtrong liquors, violent exerciſe, and every thing by which they are apt to be overheated.

In melancholic temperaments, where perſons abound with a groſs, earthy, auſtere humour, called the black bile, the blood is heavy and thick, moves ſlowly, diſpoſes the body to glandulous obſtructions and lowneſs of ſpirits, and the mind to fear and grief. To ſuch perſons a healthy air, moderate exerciſe, light food, a little

little good wine, which ſhould be mixed with water for common drink, and chearful company, are the beſt means to preſerve health.

In phlegmatic temperaments, where there is a large proportion of watery, tenacious mucilage, the ſlimy blood moves languidly, diſpoſes the body to white ſwellings and dropſical diſorders, and the mind to ſtupidity and ſloth. In this temperament, a diet moderately attenuating, conſtant exerciſe, and ſome warm gentle phyſic, at proper times, will prevent bad diſorders.

In ſanguine temperaments, where there is no redundancy of bile or phlegm, the blood (except in caſes of fulneſs from high living, or inanition from hæmorrhages) circulates freely and equally through all the veſſels, which diſpoſes the body to health and long life, and the mind to chearfulneſs and benevolence. The principal care of ſuch perſons ſhould be, by a moderate

and

and prudent uſe of all the neceſſaries of life, to avoid the extremes of plenitude and voluptuouſneſs, and every ſort of intemperance, which may ſpoil a benign and healthy conſtitution.

Although theſe temperaments are not eaſily diſtinguiſhed at firſt ſight, yet a conſiderate man may, by careful obſervation and experience, diſcover which temperament he principally partakes of, and conſequently may, by proper precautions, and the rules here laid down, avoid the inconveniences and evils which may ariſe from it.

The moſt common marks of a hot and dry temperament, are large, turgid veins; a ſtrong pulſe; a broad breaſt and ſhoulders; a robuſt, muſcular, well-proportioned body and limbs; black, thick, curling hair; and a rough, brown, hairy ſkin.

On

On the contrary, a ſoft, white, ſmooth ſkin; fair hair; a narrow cheſt; ſmall veins; a delicate body, generally plump; weak, ill-ſhaped limbs; and a feeble pulſe, denote a cold and moiſt temperament.

The beſt phyſicians, both ancient and modern, have condemned the dry temperament, as being of itſelf a ſort of old age; and have praiſed the moiſt, as the fitteſt to prolong life, and preſerve health and vigour, even to a ſtate of longevity.

A warm bath, and gentle exerciſe, are extremely proper for thoſe of hot temperaments; and their food ſhould produce ſweet juices without any acrimony; water ſhould be their principal drink; they ſhould avoid anger, too much ſtudy, and the ſcorching heat of the ſun. As the heat of a temperament commonly proceeds from a redundancy of bile, diligent enquiry ſhould

ſhould be made, whether this bile is apt to go off by ſtool? If it is, we need not be very ſolicitous about the conſequences of it, for nature will do her own work; but if it returns upwards, it muſt be evacuated by a gentle puke.

A moiſt temperament is allowed to be inconvenient in infancy, but afterwards becomes the moſt healthful of all the temperaments that run into any exceſs.

Thoſe, therefore, who preſide over health, ſhould guard againſt ſuch things as dry and waſte the body too much; but ſtill without running into the contrary extreme; and this juſt medium is preſerved by a prudent uſe of exerciſe and bathing, by keeping the natural evacuations within their proper bounds; and eſpecially by ſuch food as will ſupply good juices, and by a moderate uſe of good wine.

From

From what has been ſaid of the temperaments it clearly follows, that there can be no ſuch thing contrived as an univerſal remedy for all complaints; becauſe what agrees with the hot, muſt diſagree with the cold. Nor can it be certainly promiſed for any particular aliment, or any kind of medicine, that will agree with this, or that individual, until we are acquainted with his peculiar temperament; and conſequently it is abſurd to preſcribe a method of diet or phyſic for any man, without ſuch a previous knowledge.

SECT. IV.

Of the CIRCULATION *of the* BLOOD.

FOR the regular circulation of the blood throughout the different parts of the body, the wiſe architect of nature has furniſhed the heart

heart with four diſtinct muſcular cavities, that is, with an auricle and a ventricle on the right ſide, and an auricle and a ventricle on the left. Through theſe cavities, curiouſly adapted to their reſpective offices, the blood circulates in the following order.

It is received from the veins firſt into the right auricle, which contracting itſelf, puſhes the blood into the right ventricle, at that inſtant dilated. The moment this ventricle is filled, it contracts itſelf with great force, and impells the blood into the pulmonary artery, which paſſing through the lungs, and returning by the pulmonary veins, is received into the left auricle*

* The right and left auricle are two muſcular caps covering the two ventricles of the heart, thus called from the reſemblance they bear to the external air. They move regularly like the heart, but in an inverted order, their contraction correſponding to the dilatation of the ventricles.

of the heart, and from thence it is puſhed into the left ventricle. The left ventricle thus filled, contracts itſelf, and drives the blood with great rapidity to all parts of the body, and from them it returns again through the veins into the right auricle of the heart, as before.

It is very remarkable, that we have here a double circulation; one from the right ventricle thro 'the lungs to the right auricle of the heart, in order to convert the chyle into blood, and finally prepare it for our nouriſhment; the other from the left ventricle through the whole body to the right auricle of the heart, which ſerves to apply that nouriſhment to every part, and many other uſes.

Of theſe four muſcular cavities the two auricles are contracted at the ſame inſtant, while the two ventricles are dilated; the ventricles, in their turn, are contracting themſelves at the very

very inſtant that the auricles are dilated. The arteries, in like manner, beat in alternate time with the ventricles of the heart; that is, when the ventricles are contracted, the arteries are diſtended; and while the arteries contract themſelves, the ventricles are diſtended.

The nerves, as well as the veins and arteries, act their part in this rotation of the blood.

Thus we have a perpetual motion (ſo vainly ſought for by ſome philoſophers and mathematicians) which none but a being of infinite wiſdom and power could produce; and perhaps its continuation requires the conſtant aid of the ſame hand that firſt gave it exiſtence. The brain tranſmits animal ſpirits to the heart, to give it a vigorous contraction. The heart, at the ſame inſtant, puſhes the blood into the brain, to ſupply it with new ſpirits; by which means

the head and heart mutually ſupport each other every moment.

The action of the heart ſends the blood, and other vital humours, over the whole body, by the arteries, and diſtributes nouriſhment and vigour to every part; and the whole refluent maſs is conveyed back through the veins into the heart, which enables it, without intermiſſion, to perſiſt in rolling this tide of life.

Having thus given a deſcription of the circulation of the blood, we will now take a view of the uſe and importance of this circulation to the whole animal œconomy.

When this circulation is duly performed, a man continues in good health; when it grows irregular, he ſickens; and when it ceaſes, he dies. If but one member ſhould be deprived of it, that member preſently corrupts and mortifies.

By

By means of this circulation every natural ſecretion is mechanically regulated, the perſpiration promoted, all the dregs of the body diſcharged, and diſtempers frequently cured without any other aſſiſtance.

When the circulation is naturally quick and vigorous, the temperament of the body becomes habitually hot; when it is languid and ſlow, the temperament is cold. When the original ſtamina of the ſolids, which preſs forward this circulation, are compact and firm, the conſtitution is proportionably ſtrong; when they are lax and delicate, the conſtitution is weak and tender. When bile or phlegm prevails in the fluids, the complexion correſponds with the prevailing humour, and is accordingly called bilious or phlegmatic. Thus from the different velocity of the circulation, the different ſtrength of the ſtamina, and the different mixture of the fluids in every individual, ariſes that peculiar diſpoſition, which is

the true cauſe, why ſeveral things which are hurtful to ſome are beneficial to others; and why the ſame perſon finds ſome things agree with him at one time, which have diſagreed at another.

A moderate and calm circulation of the blood is neceſſary towards the right government of our paſſions, and the true uſe of our reaſon. Daily experience tells us, that the influence of the mind upon the body with reſpect to health, and of the body upon the mind with reſpect to the intellectual faculties, is very great. Sudden terrors have killed ſome, and diſtracted others. Anger and grief impair health, while chearfulneſs and contentment promote it; and inflammations, and other diſorders of the brain, ſuſpend the right uſe of our reaſon.

Many arguments induce us to believe, that the nerves ſerve for ſenſation and muſcular motion; and that by means of theſe two, the mind

carries

carries on its correſpondence with external objects. We know that the nerves are ſupplied with ſpirits from the brain, and the brain with blood from the heart: from all which it is evident, that the circulation muſt be gentle and regular, in order to prevent the paſſions growing boiſterous or headſtrong; and that conſequently this circulation is the ſource of that rational correſpondence and harmony, which ſhould ſubſiſt between the human mind and the body.

SECT. V.

Of PERSPIRATION.

YOUTH perſpire a great deal more than old age; and the quantity of perſpiration differs according to different conſtitutions, ways

of

of living, climates and ſeaſons. It is aſſerted, that we perſpire more when awake, than during a ſound ſleep. But nocturnal perſpiration is eſteemed the moſt beneficial, becauſe a ſound ſleep is refreſhing to all, and likewiſe increaſes the ſtrength and ſpirits.

After a good night's ſleep the body feels lighter, both from the increaſe of ſtrength which it receives, and from the quantity of matter which it throws off; and the purer the perſpiration is, the more wholeſome it is.

The principal cauſes which ſtop perſpiration are, a cold damp air, hard viſcid food, diſuſe of exerciſe, pains, faſting, terror, reſtleſs nights, and an increaſe of evacuation: a change of bed ſometimes diminiſhes the perſpiration; therefore when we chuſe to perſpire we ſhould avoid all theſe.

Perſpiration

Perſpiration is increaſed by a little good wine* moderately drank, by lying quiet in bed, and keeping the cloaths undiſturbed, being contented in mind and compoſed to reſt; by ſtretching and yawning after ſleep: and with regard to motion or exerciſe, none is better for perſpiration, or more healthy for the body, than walking.

When the perſpiration is defective, exerciſe is the remedy.

It muſt be obſerved, that the perſpiration is more obſtructed by a moiſt or cool ſoutherly air when

* A moderate glaſs of good wine poſſeſſes two valuable qualities towards promoting perſpiration, which are, aſſiſting digeſtion and inducing ſleep; for it is as impoſſible to perſpire when the ſtomach is too full, as when it is quite empty: ſo likewiſe when a perſon cannot get to ſleep, he is apt to tumble and toſs about, fan the air, throw off the cloaths, and catch cold; beſides it is always remarked, that thoſe accidents which prevent ſleep, are alſo found to obſtruct perſpiration.

when we are aſleep, than by any intenſe cold when we are awake.

That ſort of food, of which the weight is not felt in the ſtomach, nouriſhes beſt, and perſpires moſt freely.

The perſpiration being copious in time of ſleep, and hindered from flying off by the bed-cloaths, ſick perſons frequently communicate their diſtempers to the healthy who lie with them; and even the healthy infect the healthy with any bad humours which they have about them.

Perſpiration is as large from a good fire in winter, as from the ſun in ſummer.

Strong people perſpire moſt in the ſummer days and in the winter nights; and an obſtructed perſpiration, which diſpoſes the body to a malignant

lignant fever in ſummer, does little harm in winter, becauſe the perſpirable matter is more acrid in hot weather than in cold.

In a cold, pure and healthy air, the perſpiration is indeed obſtructed; but the fibres are ſtrengthened, and the matter retained is neither dangerous nor painful; whereas in a damp impure air the perſpiration is ſtopt; the fibres relaxed, but not ſtrengthened; and the matter retained is both bad and troubleſome.

SECT. VI.

RULES *for the* HEALTHY *and* ROBUST.

PERSONS of a healthy and ſtrong conſtitution ſhould obſerve the two following rules.

1. To

1. To avoid a preciſe and uniform diet, and to diverſify their method of living; to be ſometimes in the city, and ſometimes in the country; to eat and drink ſometimes more, and ſometimes leſs, than uſual, but always within the bounds of temperance; to partake of whatever wholeſome food comes in their way, be it ever ſo ordinary; to uſe at one time little, at another time much exerciſe; and, in ſhort, by a various life, to be always prepared and ready to fall in with any condition, which may be appointed for them by providence *.

2. To

* The plain truth is, a healthy man ſhould not bind himſelf down to an over-ſtrict and an abſtemious diet, nor to a regular uniformity in his way of living; becauſe in caſe any neceſſity ſhould oblige him (which frequently happens) to alter the habit he has contracted, a quick tranſition to a new method may prove dangerous. It is the wiſeſt courſe, therefore, for perſons in health to vary their way of living often, that no new change may happen which can hurt them.

2. To be cautious not to deſtroy in their gay days of pleaſure, by exceſſes of any kind, that vigour of conſtitution, which ſhould ſupport them under unavoidable infirmities.

Commerce with the fair ſex is neither too wantonly to be indulged, nor too timorouſly to be ſhunned. When moderate, it renders the body lively; but too frequently uſed, it waſtes and enervates. This frequency, nevertheleſs, is to be eſtimated by a man's age and ſtrength; for that commerce is harmleſs, which is not ſucceeded by pain or lowneſs of ſpirits.

SECT. VII.

Rules *for the* Delicate *and* Infirm.

PERSONS of a tender and delicate habit of body (among whom may be reckoned the greateſt part of our citizens, and almoſt all

men of letters) ſhould endeavour to repair, by their temperance, regularity and care, what is perpetually impaired by their weakneſs, ſituation and ſtudy; and, in effect, we often ſee, that perſons of a weakly conſtitution, who are immediately injured by any exceſs, and conſequently obliged to be careful in the management of their health, live more comfortably, and longer, than thoſe of a robuſt conſtitution, who, from a vain confidence in their vigour, are apt to deſpiſe all rules and order.

A tender perſon ſhould (if poſſible) dwell in a well-lighted chearful houſe, which is airy in ſummer, and enjoys the ſun in winter; and ſhould avoid mid-day heats, morning and evening colds, and damps of all kinds. Let the bookiſh and contemplative man take care not to ſtudy too ſoon after meals; and let even the man of buſineſs and the ſtateſman ſpare a few hours for the purpoſe of health, and be ſure

to

to uſe ſome convenient exerciſe every day before meals; ſuch as reading aloud, walking or playing at ball of ſome ſort; which exerciſe he ſhould perſiſt in, until he finds himſelf either in a gentle ſweat, or a little tired, but no longer.

Large meals are ever hurtful to a tender conſtitution. Confections and delicacies are bad on two accounts; the firſt, becauſe they tempt people to eat more than enough; and ſecondly, becauſe they are hard of digeſtion.

Studious men ſhould particularly obſerve, that the more buſineſs they have been fatigued with upon any occaſion, the more temperately they ought to live; and that they ſhould not at ſuch times eat any thing hard of digeſtion, or drink more wine than what is juſt ſufficient to refreſh them.

SECT. VIII.

Of BATHING.

BATHING is not to be practiſed raſhly, without good advice and proper precautions; though it has been the ancient practice of the Jews and Romans, not only as a cure of ſeveral diſtempers, but alſo for cleanlineſs and delight.

Bathing is alſo the modern practice of ſeveral nations, eſpecially of the Egyptians, where the women uſe it, at a great expence, to make them plump and comely, and the men for coolneſs and health.

Every phyſician ought to know what hurt may be done by unſeaſonable bathing.

A bath of freſh water gives moiſture and coolneſs to the body, but that of ſalt water heats and dries it. A hot bath waſtes and chills a perſon who uſes it faſting, but warms and moiſtens him after meals. A cold bath, on the contrary, warms a man who goes in faſting, but chills and dries him after meals. Tepid bathing is beneficial in many diſtempers; it gives eaſe in pains of the ſide, breaſt and back, helps the breath, promotes ſpitting and urine, relieves a weight in the head, and removes laſſitude; but it requires nice management to fit up and uſe a bath properly. The paſſage to it ſhould be ſhort, and the ſteps in and out of it very eaſy. The patient ſhould be compoſed and ſilent while in it, and ſhould be waſhed and rubbed by the aſſiſtants.

It is a misfortune, that few houſes have the proper conveniences for bathing; and where

theſe are wanting, a bath does more harm than good.

Bathing, in general, is improper for thoſe who bleed at the noſe, or are very weak or ſick at the ſtomach; or too looſe or too coſtive, unleſs theſe laſt are previouſly purged.

SECT. IX.

Of CONCUBINAGE.

NOTHING exhauſts and enervates the body more, or hurries on old age faſter, than premature concubinage; and hence the Germans are extolled by Tacitus, for not marrying before they are arrived at their full vigour.

Old

Old men are deſtroyed by indulgences of this kind, which render them heavier, weaker and colder.

Exceſs is more pernicious in ſummer than in winter, becauſe the digeſtion being weaker in that ſeaſon, is more difficult to be recovered; and the perſpiration being more free, any ſtoppage of it is ſooner felt.

By exceſs the ſtomach is weakened, the natural heat diminiſhed, and the perſpiration obſtructed; whence follow indigeſtion, flatulencies, palpitations at the heart, gravel in the kidneys, catarrhs, and loſs of memory.

Next to the ſtomach, the eyes ſuffer moſt by this exceſs, which is apt to bring a gutta ſerena.

The extremes of both exceſs and abſtinence obſtruct the perſpiration; but much more exceſs.

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A perſon knows that concubinage has done him no hurt, when after a ſubſequent ſleep, no languors or wearineſs are felt, but the breath is free and eaſy, the urine of a good colour and conſiſtence, and the whole man briſk and lively.

SECT. X.

Of CONSTITUTIONS.

IT is expedient, before all things, to underſtand a man's particular nature and habit of body; ſome are too meagre, others too fat; ſome too hot, others too cold; ſome moiſt, others dry; ſome too coſtive, others too lax. Now all theſe extremes ſhould be rectified as much as poſſible, and every conſtitutional complaint, which endangers health, gently and gradually removed.

The meagre ſhould be plumped up by very gentle exerciſe and long intervals of reſt, a ſoft bed, long ſleep, tranquility of mind, fat meat, frequent meals as plentiful as he can well digeſt, and by keeping the belly gently bound.

Fat perſons ſhould be made thinner by warm bathing, ſtrong exerciſe, hard beds, little ſleep, proper evacuations, acids, and one meal a day *.

Hot

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* Galen ſays, that he reduced a huge fat fellow to a moderate ſize, by making him run every morning until he fell into a profuſe ſweat; then he rubbed him hard, and put him into a warm bath; after which he ordered him a ſmall breakfaſt, and ſent him to the warm bath a ſecond time. Some hours after he permitted him to eat freely of food, which afforded but little nouriſhment; and laſtly ſet him to ſome work, which he was accuſtomed to, for the remaining part of the day.

On the contrary hand, a man who is too lean, may be made plump. 1. By ſuch food as will produce ſweet juice and good nouriſhment. 2. By gentle exerciſe, which gives a firmneſs to that nouriſhment. And 3. By avoid-

ing

Hot conſtitutions are cooled by drinking water and acid liquors; and the cold are warmed by the uſe of the fleſh bruſh, by ſalt meat and good wine.

The dry are rendered moiſt by leſs exerciſe, and a fuller diet, eſpecially by drinking more than uſual; by cold bathing, and by reſting ſome time after their morning exerciſe before they eat.

The lax are made firmer by increaſing the uſual exerciſe; by making one meal a day, inſtead of the two they made before; by drinking little, and deferring that until they have done eating; and by ſitting ſtill ſome time after meals.

The

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ing heat, fatigue, and every violence that can diſſipate the nouriſhment he has received. Fat meat, if a man can digeſt it well, will help to plump him up; but if he cannot, it will do him no ſervice.

The coſtive, on the contrary, are relaxed by increaſing the quantity, by drinking large draughts at meals, and by uſing exerciſe ſoon after eating.

SECT. XI.

Of the HABITUAL INFIRMITIES *of different parts of the* BODY.

THOSE, who are accuſtomed to an habitual looſeneſs, ſhould play at tennis, and accuſtom themſelves to ſuch ſorts of exerciſe, as ſhake the trunk of the body. They ſhould avoid a variety of diſhes at one meal, and ſhould deal very little in broths, greens, or ſmall ſweet wines, and ſhould ſit quiet for a conſiderable time after meals.

People

People ſubject to cholics ſhould not eat or drink any thing cold, nor whatever they know by experience to be windy.

The ſymptoms of a weak ſtomach are paleneſs, meagerneſs, loathing, frequent vomiting, and a head-ach, ſometimes when the ſtomach is empty. Such perſons ſhould always eat things of eaſy digeſtion, and drink the rougher ſorts of wine, if they can bear them, cold; and uſe alſo ſuch exerciſe as ſhakes the trunk of the body.

Thoſe who are afflicted with the gout in their feet or hands, ought, between the fits, to give all the exerciſe they can bear, to the parts affected, in order to render them firm and hardy; but during the fits reſt is neceſſary. Concubinage is a great enemy to gouty complaints.

Under

Under every conſtitutional infirmity, it is proper to promote a good digeſtion; but to gouty people it is indiſpenſably neceſſary.

Thoſe whoſe heads are infirm, ſhould pour cold water upon them every morning; ſhould eat moderately of food eaſy to digeſt; and ſhould make wine and water their common drink, that in caſe the head at any time grows worſe than uſual, they may have recourſe to, and relief from, water alone.

A weak head will not bear much writing, reading, vehement ſpeaking, or intenſe thinking at any time, and eſpecially ſoon after meals.

It is a ſure ſign of good health, when a perſon can climb up an aſcent with pleaſure.

SECT. XII.

Of UNEXPECTED INCIDENTS.

IF a man muſt neceſſarily remove his habitation into a worſe air, he had beſt do it in the beginning of winter.

It is imprudent to contract a habit of idleneſs at any time, becauſe a man may chance to be under a neceſſity to work.

To a perſon ſweating with labour there is nothing more pernicious than drinking cold water; nor is it proper for ſuch as are wearied with a journey, though their ſweat be gone off.

Fatigue is often eaſed by change of labour; and he who is tired by an unuſual ſort of work,

is

is refreſhed by that to which he has been accuſtomed.

Thoſe who are much fatigued ſhould, if poſſible, ſleep in their own beds; for a ſtrange bed does not always refreſh them ſo well.

SECT. XIII.

Of thoſe, whoſe time is not in their own power.

TO ſtateſmen and ſtudents, whoſe employments engroſs too much of their time, Galen preſcribes the three following rules: firſt, that after any extraordinary attendance or meditation they ſhould live more abſtemiouſly than uſual; and affirms, of himſelf, that when at any time he was fatigued and ſpent with buſineſs, he choſe the moſt ſimple food he could think of, which was commonly bread alone;

and though he does not propoſe this rigorous abſtinence as a model for others, yet he inſiſts upon it, that after great fatigue peoples food ſhould be light and eaſy of digeſtion. His ſecond rule is, that their common diet ſhould be plain and ſimple, and ſuch as they can eaſily digeſt. And his third rule directs them to ſet apart ſome portion of their time for exerciſe every day (whatever their engagements may be) or if that be impoſſible, to loſe a little blood ſometimes to prevent a plethora, and to take now and then ſome gentle phyſic, to purge their bowels from the corrupted humours accumulated there by indigeſtion, without which precautions they muſt of neceſſity fall into bad diſtempers.

To watch and ſtudy at night is to ſtrive againſt nature, and by contrary motions to impair the vigour both of body and mind.

It

It is proper for all who are tied down to a ſedentary or inactive life, to take the opportunity of feſtival days, or other times of leiſure, to relieve their bowels from corrupted humours by gentle purging. Although this is an ineſtimable leſſon, yet ſo great is the intemperance of the inconſiderate, that inſtead of employing their idle days in procuring health for themſelves, they, on the contrary, indulge their appetites to the utmoſt, and thereby accumulate bad humours, which afterwards break out in the rheumatiſm, gravel, or ſome other diſtemper, which afflicts them for the remaining parts of their lives.

SECT. XIV.

Of Ways to prevent approaching Diſtempers.

WHEN diſtempers are perceived to make their approach, they ſhould be prevented by removing their cauſes as ſoon as poſſible. A man ſeems to be in a middle ſtate between health and ſickneſs, when he has ſome ſlight ailment that does not confine him to his bed or from buſineſs; ſuch as an inconſiderable headach, loſs of appetite, ſome unuſual wearineſs, weight or drowſineſs: but it is the part of a wiſe man to prevent theſe ſmall diſorders from growing worſe, by correcting without delay the diſpoſition from which they are derived. If, for example, the complaint ariſes from too great a fulneſs, that fulneſs ſhould be diminiſhed by abſtinence, or (if abſtinence is not ſufficient) by bleeding, purging, or ſweating.

If it arifes from crudities and indigeſtion, the remedy to prevent its growing worſe is to keep ones ſelf warm, to live abſtemiouſly and quietly for ſome days, and to drink a little good wine to ſtrengthen the ſtomach; and, in general, we ſhould endeavour to remove the preſent ſlight complaint, by purſuing a method, in its tendency and effects directly contrary to the cauſe which produced that complaint; or, in other words, thick humours muſt be attenuated; acrimonious and redundant humours corrected and diſcharged; crude humours concocted, contractions relaxed, and obſtructions opened.

When a beginning cold or cough threatens an impending fever, the cough ſhnuld be removed, and the fever prevented, by preſcribing air and exerciſe, and a cooling ptiſane for drink [made of barley decocted with raiſins and liquorice] together

gether with abſtinence from fleſh, meat and ſtrong liquors.

Boerhaave recommends the three following receipts to prevent diſtempers:

1. As ſoon as we perceive, from certain ſymptoms, that any diſtemper is approaching, we ſhould prevent it by purſuing a method oppoſite to the cauſe which is likely to produce it: and this method chiefly conſiſts in uſing the following means, *viz.* we muſt in the firſt place practice abſtinence and reſt, and drink ſeveral draughts of warm water. We ought next to uſe ſome moderate exerciſe, and perſiſt in it until a gentle ſweat begins to break out; after which we ſhould immediately go into a warm bed, and there indulge a free perſpiration, and ſleep as long as we conveniently can; for it is obvious, that by theſe means the veſſels are relaxed, groſs humours are diluted, and noxious humours are diſcharged.

diſcharged. Thus impending diſtempers are prevented by removing their cauſes.

2. To guard againſt diſtempers in general, there cannot be a more uſeful precaution, than to keep up a free and uniform perſpiration, by not laying aſide our winter garments before a warm May, and by putting them on again before a cold November.

3. In ſummer our diet ſhould be light, ſoft, and mild; our drink cooling, and our exerciſe gentle. In winter, on the contrary, our food ought to be ſolid, dry and ſavoury, warmed with a little good wine, and the exerciſe vigorous. In ſpring and autumn, the aliment and exerciſe ſhould keep a medium between both, but leaning to thoſe of the ſummer or winter, as one is more or leſs affected with heat or cold.

Here

Here we ſhall ſubjoin a ſimple and eaſy method of preventing impending diſtempers, frequently practiſed with good ſucceſs, *viz.* when you find yourſelf indiſpoſed, go directly to bed, and there lie for one, two or three days, until your complaints are removed; living all the while on water-gruel or panada for food; and on water, or ſmall warm negus, or white wine whey for drink: your gruel or panada may be made more or leſs ſubſtantial as you require them. Where this agrees with the ſtomach, and time can be ſpared, it will be found more beneficial than perhaps may be readily imagined.

SECT.

SECT. XV.

Several judicious OBSERVATIONS, *extracted from* PLUTARCH.

IT is an obſervation of ſome importance to health, (tho' now and then diſregarded by phyſicians) that a coldneſs in the extreme parts of the body, which drives the natural heat inwards, ſhews a tendency to a feveriſh diſpoſition; and that we ought, therefore, to guard our limbs well from cold, at ſuch times as we uſe no motion to throw the heat outwards *.

Another

* If this obſervation of Plutarch was found uſeful in Greece, it is much more ſo in our colder climate: and it may be affirmed, that perſons, whoſe legs and feet are for the moſt part cold, cannot enjoy a good ſtate of health. If woollen was worn under the ſtocking by people of tender conſtitutions, to keep up by their warmth, an equable circulation in the extreme parts, it would prevent many a fit of pain, ſickneſs and lowneſs of ſpirits, which they muſt feel without ſuch a precaution.

Another obſervation is, that perſons in health ought ſometimes to taſte that ſimple and inſipid food, which alone is proper in time of ſickneſs; that ſo they may not be diſguſted at the ſight of it, nor, like froward children, ſet themſelves againſt it when it becomes neceſſary; and for the ſame reaſon we ought to drink water ſometimes, though we have wine at hand, becauſe in ſome illneſſes it will be proper to drink water only: in ſhort, we ſhould diſcipline our minds, ſo as to make them value that alone which is proper and conducive to health, and not think ourſelves undone, when a ſimple and coarſe meal is ſet before us. It was wiſely ſaid by one of the ancients, chuſe that manner of living which is moſt reaſonable, and cuſtom will reconcile you to it.

A third obſervation is, that thin people are generally the moſt healthy; we ſhould not, therefore, indulge our appetites with delicacies

or high living (though we had it in our power) for fear of growing corpulent.

We ſhould beware of ſuch food, as may tempt us to eat when we are not hungry, and of ſuch liquors as may intice us to drink when we are not thirſty. Such, it is true, may be uſed, when they become neceſſary to our nouriſhment or health; but we muſt take great care never to let thoſe delicacies prevail with us to overcharge our ſtomach. The folly of thoſe is very great, who out of mere vanity load themſelves with dainties at great mens tables, that they may boaſt among their friends of thoſe high priced rarities with which they were feaſted; whereas it would be much more to their honour, if they could ſay they had ſuch a command of themſelves as to abſtain from them.

Thoſe who have a true taſte for pleaſure ſhould, for the ſake of that pleaſure live tem-

perately; becauſe without temperance there can be no health, and without health we can reliſh no enjoyment. What avail the greateſt delicacies to a ſick ſtomach? Is not a good appetite the moſt exquiſite ſauce?

Although great fatigue, heat and cold, has been known to bring on fevers; yet we may obſerve, that thoſe external cauſes rarely bring diſtempers upon ſuch as are temperate, and free from any redundancy of humours. It is this redundancy that throws the body into ſtubborn diſeaſes, juſt as ſtinking mud, agitated by external cauſes, taints the air and every thing that comes near it. Hippocrates ſays, "that a ſpontaneous weight and laſſitude of the limbs, forebode a diſtemper approaching." And whence proceeds this weight but from a plenitude which compreſſes the nerves? Unreaſonable, therefore, is the practice of them, who think to remove this ſort of wearineſs by eating and drinking

ing plentifully, whereas abſtinence and exerciſe are the true cure of it.

Though voluptuouſneſs is conſidered as a deſtroyer of true pleaſure, yet it is not intended to recommend an over-ſcrupulous and rigid abſtinence, which expoſes the body to many dangers, ſinks the ſpirits, and diſqualifies us for labour or pleaſure, by making us timorous and perpetually ſuſpicious of ſome bad deſign againſt us, and never permits us to perform any action with true courage and magnanimity. We muſt keep a medium between thoſe two extremes, and, like skilful mariners, neither ſhorten our ſails too much in fair weather, nor ſpread them too wide in a ſtorm.

And as we muſt obſerve a moderation in diet, exercise and pleaſure, ſo likewiſe our ſleep muſt neither be too long nor too ſhort: and even our dreams ſhould be natural and eaſy; for when we

find them abſurd and frightful, we have reaſon to expect a fulneſs, or ſome bad diſpoſition of the humours of our body. In the ſame manner, if any ſudden cauſeleſs fear, or grief, or fretfulneſs, ſeizes us, it is more than probable that ſome malignant vapour from our diſtempered bodies mingles with our ſpirits and diſorders them.

It would be of great moment towards the preſervation of our health, if when we viſit our friends under any illneſs, we ſhould, without an air of curioſity or affectation of phyſical learning, kindly enquire, whether fatigue, abſtinence, or any ſurfeit, had occaſioned their illneſs, that ſo we ourſelves might learn the neceſſity of temperance from the experience of others, and take care to avoid thoſe exceſſes which were the cauſe of their misfortunes.

There

There are three things which appear to be chiefly conducive to health, *viz.* exercise, temperance, and a thorough acquaintance with our own constitution.

As to the exercise of men of letters, it is surprizing to think what benefit they receive from reading aloud every day; we ought, therefore, to make that exercise familiar to us. What riding in an easy chariot is, compared with other exercises, the same is reading aloud compared with dialogue or conversation. The voice moves gently upon the thoughts of another, and glides smoothly along, without that vehemence which generally attends disputations. But tho' reading aloud is a very healthful exercise, violent vociferation may prove pernicious, as it has frequently been the cause of bursting some blood-vessel. It is carefully to be observed, that this exercise of reading aloud, or any other, must not be used immediately after repletion or fa-

tigue, for ſuch an error has proved fatal to many.

Idleneſs and ſloth have always been looked upon as a plentiful ſource of diſtempers; and the man who thinks to procure himſelf health by indolence, is like him, who, by continuing always ſilent, hopes to mend his voice. Beſides the very aim and end of health, which is action, is deſtroyed by ſloth: what is his health good for, who never does any thing to help himſelf or his friends?

Some have recommended walking after ſupper; others imagining that motion diſturbed digeſtion, thought reſt preferable. The rational views of both may be obtained by giving reſt indeed to our bodies, but by entertaining our minds with chearful converſation, which will neither fatigue the ſpirits through cloſe attention, nor occaſion inconveniences of any kind;

kind; ſuch as thoſe agreeable and amuſing queſtions in natural philoſophy, hiſtory or poetry, which ſome call the deſert at the entertainments of men of letters.

The ſecond thing highly conducive to health is temperance in eating and drinking, and in all other gratifications of our ſenſes. It were better to accuſtom ourſelves from our youth to ſuch temperance, as not to require much fleſh meat; for it is heavy, and not always very eaſy to digeſt. Nature herſelf ſeems to have meant that it ſhould be eat but moderately, by permitting the earth to yield abundance of wholeſome vegetables for nouriſhment and ſuſtenance, ſome of which may be eat as nature has produced them, and ſome dreſſed and made palatable a thouſand ways.

The moſt noble of all liquors is wine; the moſt uſeful drink and moſt palatable medicine,

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and of all delicacies the moſt grateful to the ſtomach; but if we ſhould happen to be ſcorched by heat, fatigued with buſineſs, exhauſted with intenſe thinking, or ſeized with any feveriſh diſorder, a glaſs of warm water only, or mixed with but little wine, will refreſh us more than wine alone, which having a natural activity and heat, is apt to exaſperate our diſorder; whereas it is our buſineſs to mitigate ſuch complaints by the ſoftneſs and coolneſs of the water.

The third thing neceſſary to health is to be ſo well acquainted with our own conſtitution, as to know perfectly what agrees or diſagrees with us. It is reported of the Emperor Tiberius, that he ſaid it was ſhameful for any man paſt threeſcore to reach his hand to a phyſician to feel his pulſe. This was a peeviſh expreſſion; but ſtill it may be thought reaſonable, that a man ſhould have ſome knowledge of his own pulſe, becauſe there is ſuch a variety in pulſes;

and

and ſhould be acquainted with his own temper of body, with reſpect to heat or cold; and ſhould obſerve from experience what agrees with him and what does not.

People have learned to give directions to their cooks how they ſhould prepare their food, but do not trouble themſelves whether that food be wholeſome or not; and provided their taſte be gratified, health is quite out of the queſtion. Theſe are not the dictates of reaſon, eſpecially when we conſider the importance of health, and that this acquaintance with our own conſtitution is eaſily acquired by a little attention and care.

SECT.

SECT. XVI.

Of INOCULATION.

THE true reaſons why inoculation is more ſafe than the natural infection, ſeem to be the three following;

1. Becauſe the poiſon is communicated by inciſions, from which a great part of its virulence is again diſcharged.

2. Becauſe the infection is (or ought to be) communicated to ſound healthy bodies, properly diſpoſed for its reception.

3. Becauſe a proper regimen is obſerved in diet, and in guarding againſt cold, from the operation

operation or firſt introduction of the matter, to the time of the eruptive fever, which cannot be obſerved in the natural ſeizure.

From theſe reaſons it is obvious, that there is but very little preparation neceſſary for childrens receiving the infection, ſince their diet is commonly the moſt ſimple and wholeſome. Phyſic is ſeldom required oftener than twice, and that with a view only of emptying the bowels; for which purpoſe any mild domeſtic purge, known by experience to agree with the children, will be ſufficient; among which rhubarb is generally reckoned the ſafeſt. Opening a vein in children is unneceſſary, unleſs they happen to be of a very florid complexion; and if they are bled, it ſhould be ſparingly.

The principal preparation for inoculating adults is, great temperance and a plain diet for ſome weeks, the body being all the while in perfect

perfect health. They ſhould be purged three or four times gently; and, if of a full habit, a vein ſhould be opened a day or two before the operation. If children or adults have iſſues, care muſt be taken to promote the diſcharge from them during the whole proceſs.

In the proper management of inoculation, extreme prudence and precaution are abſolutely neceſſary. The firſt favourable period is that before the children breed their teeth, while the ſeveral complaints are yet unfelt, and the humours are ſo mild, that an inflammatory diſtemper can ſcarcely riſe to any degree of violence.

The next favourable period is after the breeding of the teeth is over, from four to ſeven years of age. The third period extends from ſeven years of age to puberty; and the fourth from puberty to one and twenty, which is commonly reckoned full growth. Every trial growing thus gra-

gradually more dangerous, as the ſolids of the body advance in ſtiffneſs, or the fluids in acrimony.

With reſpect to the condition: the patients, whether young or old, ought to be in perfect health and ſtrength when they receive the infection; for this is one of the principal advantages that recommends inoculation. Grown up females ſhould be inoculated three or four days after the menſes are gone off.

The beſt ſeaſon for inoculation is either the ſpring, when the weather begins to grow mild, from the beginning of April to the middle of May; or the autumn, from the middle of September to the end of October: but in caſes of neceſſity inoculation may be performed at any other time of the year, obſerving to keep the bed-chamber moderately warm in winter and cool in ſummer.

The proper place for inoculating is that part of each arm where the Deltoid muſcle is inſerted, and where iſſues are always cut. The inciſions ought to be about an inch and an half in length, but ſuperficial, and not ſo deep as to wound the *membrana adipoſa*. To this wound muſt be applied a piece of cotton thread or fine lint, fraught with the variolaus matter; over which muſt be laid a pledget of digeſtive, and then a ſnip of the moſt ſimple plaiſter, with a bandage juſt tight enough to keep on the dreſſing. Things may be left in this ſtate for one or two nights, and then the whole may be taken off, and the ſore dreſſed every day with digeſtive and the ſame ſimple plaiſter. Boils and foul ulcers, which are ſometimes conſequent to inoculation, are occaſioned by the inciſion's being made quite through the true ſkin.

The wound for the three or four firſt days remains nearly in the ſame ſtate; but about the

fifth

fifth day it begins to ſhew ſome ſigns of the diſtemper. The earlieſt intimation of the infection's taking place is a little itching, and ſome degree of inflammation about the inciſions. Towards the ſeventh day, and ſometimes ſooner, the patient is ſeized with a chillneſs or ſhivering, complains of a wearineſs in the limbs, a pain in the fore part of the head, attended with a change of colour, and ſome other ſlight ſymptoms of a fever; and indeed experience obliges us to admit the ſeventh or eighth day as the moſt general term of invaſion, and the ninth or tenth of eruption. The urine is alſo of a whey colour at the time of the eruption.

Bleeding at the noſe, in a proper quantity, is no bad ſymptom in any ſtage of the diſeaſe.

Dr. Kirkpatrick ſays, children are apt to doze much, and to have a dewy moiſture on the ſkin, previous to a generally benign eruption. They

have alſo a frequent nauſea, which makes them puke upon drinking or moving out of a decumbent poſture; and after puking they are eaſier. And ſometimes ſuch flushings and redneſs, appear previous to, or a little after ſickening, as would give dreadful apprehenſions under the natural infection; but it is very uſual for them to vaniſh, and a placid gentle eruption to enſue.

Great temperance and regularity of diet muſt be obſerved from the time of the operation to that of a perfect eruption. Fleſh meat ſhould rarely or never be eaten at this period; but rather light bread pudding, or ſome mild vegetable, that is eaſy of digeſtion, ſuitable to the ſeaſon of the year, and agreeable to the conſtitution of the patient; unleſs he is faint or low ſpirited; then a little light white meat, and wine diluted with warm water, ſhould be allowed. A ſtool ought to be procured, at leaſt every other day, during that interval; not by purging phyſic, but

by

by ſome gentle opening diet. A free and eaſy perſpiration ſhould be promoted, and every riſk of catching cold carefully avoided. And, in caſe of convulſions, it will be proper to apply glyſters, eſpecially to children, where bleeding is generally detrimental.

The uſual management of patients, from the time of the eruption to a final recovery, where the ſymptoms are favourable, is nearly the ſame with what has been recommend in the interval between the operation and eruption. But if the diſtemper ſhould prove of a dangerous kind, ſuch a regimen and medicines ought to be directed, as if the ſeizure had been in the natural way.* A vein, for inſtance, ſhould be opened in a ſtraitneſs of breath. Bliſters ſhould be applied in convulſions. If the fever runs, it may

* The moſt faithful guides are, Sydenham, Boerhaave and Mead.

be proper to procure one ſtool a day, either by glyſter or an opening cool diet. Where purple ſpots appear on the ſkin, the Peruvian bark is proper, and may be given without acids. When painful inflammatory tumours appear, or continue after the turn of the diſtemper, plentiful bleeding may be uſeful in facilitating a ſuppuration, when the patient is plethoric; but when he is weak or exhauſted, the Peruvian bark will anſwer the ſame purpoſe better. After the puſtules are quite dry, the patient ſhould take ſome gentle phyſic, which, at the ſucceſſive intervals of a few days, ought to be frequently repeated. And laſtly, the country air, under a proper regimen of diet and exerciſe, is of great uſe towards recovering the ſtrength of ſuch as are brought low by this diſeaſe.

SECT.

SECT. XVII.

CONCLUSION.

THOSE who by birth or acquiſition are poſſeſſed of a fortune, which makes them able, and of a diſpoſition which makes them free to live as they pleaſe, having it in their power to put every rule into practice, that can conduce to the preſervation of their health, are to blame if they neglect ſo great a bleſſing, which every man will know the value of, and deplore when he has loſt it.

Thoſe who either by choice are engaged to ſerve the public, or by poverty obliged to ſerve their families, and are not at liberty to beſtow much time or care on their health, muſt make the

the beſt uſe they can of ſuch opportunities as their engagements will afford them. Every condition has ſome vacant hours, which may be employed to the purpoſe of health.

The poor, if they are virtuous and cleanly, have great advantages over the rich with reſpect to health and long life, as the narrowneſs of their circumſtances prompts them to labour, and withdraws all temptations to luxury.

The gifts of providence, which contribute to health and the real happineſs of life, are more equally diſtributed than we are willing to believe; and perhaps a larger ſhare of them is poſſeſſed by men of low degree, than by thoſe of high rank and great affluence. Moderate labour ſupplies a poor man with wholeſome food, and at the ſame time gives him an appetite to reliſh, and ſtrength to digeſt it, without goading his luſt or inflaming his paſſions. His ſleep

is

is ſound and refreſhing, undiſturbed with corroding cares; and his healthy and hardy offſpring, nurſed up in temperance, ſoon grow fit to partake of that labour, which made the parents happy. How different are the effects produced by ſloth and luxury in the rich! To enable them to eat, their ſtomachs require high ſauces, which heat and corrupt their blood, pamper their vicious inclinations, and render them ſubject to various diſeaſes. The exceſs of the day deſtroys the ſleep of the night; or they invert the order of nature, and turn night into day. Their children are tainted in their mother's womb with diſtempers, which affect their whole lives, and hardly permit them, diſeaſed and increpid, to arrive at the threſhold of old age. Beſides an anxiety to obtain honours and titles perpetually harraſs their weak minds, and the felicity of enjoying what they poſſeſs, is forfeited by the reſtleſs deſire of getting more.

Next

Next to temperance, the ſureſt means to keep the affections of the mind in due ſubjection to reaſon is, to aſſociate with wiſe and good men *, whoſe converſation and example is very prevalent in regulating the paſſions, which, unleſs they are taught to obey, will be ſure to grow headſtrong and imperious.

The following are the words of Galen, with which we ſhall conclude:

"I beſeech all perſons who read this treatiſe, "not to degrade themſelves to a level with the "brutes or the rabble, by gratifying their ſloth, "or by eating and drinking promiſcuouſly "whatever pleaſes their palates, or by indulging "their appetites of every kind. But whether "they underſtand phyſic or not, let them con-"ſult their reaſon, and obſerve what agrees and "what

* The wiſe will become more wiſe (ſaid Euripides) by frequently converſing with the wiſe.

" what diſagrees with them, that, like wiſe
" men, they may adhere to the uſe of ſuch
" things as conduce to their health, and forbear
" every thing which by their own experience
" they find do them hurt; and let them be aſ-
" ſured, that by a diligent obſervation and
" practiſe of this rule, they may enjoy a good
" ſhare of health, and ſeldom ſtand in need of
" phyſic or phyſicians."

FINIS.

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